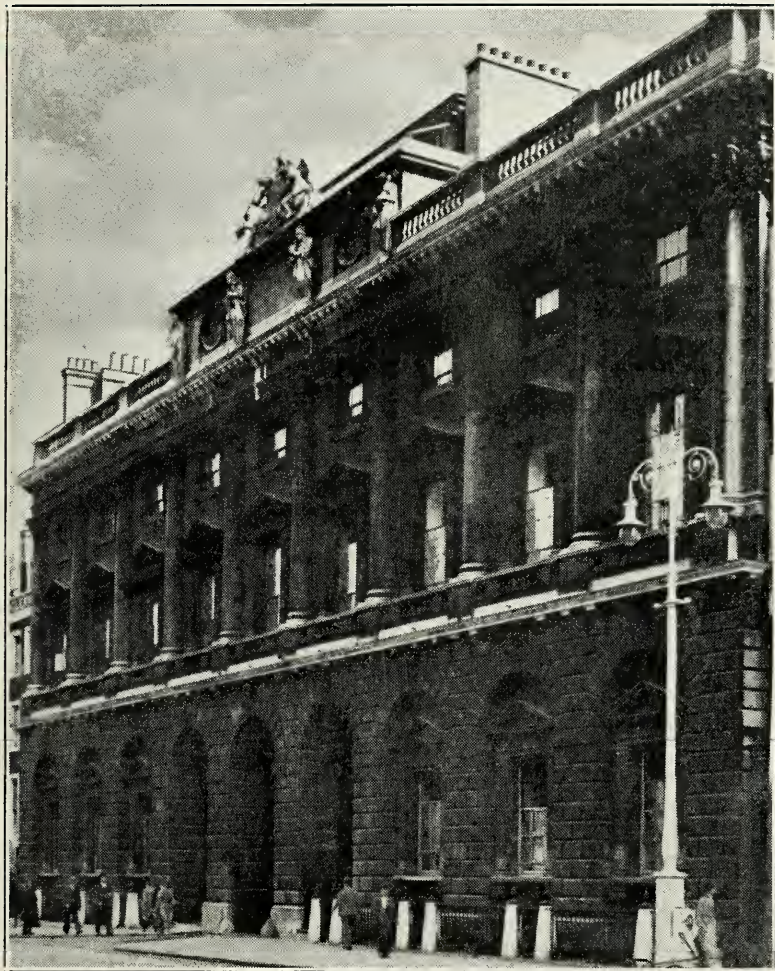


Millennial Star



Somerset House in London

It contains valuable genealogical information for the salvation of the dead.

(See page 194.)

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JOSEPH SMITH—AN AMERICAN PROPHET

By John Henry Evans

Published recently by The Macmillan Company, the first edition of Mr. Evans' book, selling at 18 shillings, was soon exhausted as a result of the interest shown by the literary circles of America. As this extraordinary volume is now in the second edition, the publishers have been able to offer it at the present low price.

In fascinating style the author presents the available facts in the life of Joseph Smith which are as exciting as, and stranger than fiction. This work truly gives remarkable and scientific treatment to the man who is looked upon by men and women in thirty nations to-day as a greater leader than Moses and a greater prophet than Isaiah; whose birthplace already is marked by a granite shaft which pierces the sky in the New England State, Vermont; and whose disciples now number close to a million

11/-

BRIGHAM YOUNG

By Susa Young Gates

The authoress, a daughter of Brigham Young, tells of his lowly birth and how he came to attach himself to the Mormon prophet, Joseph Smith, ultimately to become a leader of the Mormons.

Mrs. Gates also relates that daring exodus of the Saints across the desert to found a new state in the mountain wilderness of Western America. Her account of the hard, bitter struggles of those Pioneer days makes thrilling reading. There were the climatic conditions to overcome; warlike Indians to subdue; and the wrath of the authorities at Washington to appease. Brigham Young's iron will found these and many other obstacles and welded his converts into a national community, founding cities, prosperous settlements, schools, colleges, meeting-places and temples

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The Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us.—Doctrine and Covenants 103: 22

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THIS WEEK'S COVER—

Since 1837 the vital statistics of Britain have been kept at Somerset House. On July 1st of that year, just a few days after the first Mormon missionaries arrived in this land, a law was passed requiring all births, marriages and deaths to be filed in its Registry Office. Located in the Strand, London, it stands on the site of a palace built by the protector Somerset about 1549. Accessible to researchers, it is a valuable storehouse of genealogical information necessary in the work of salvation for the dead. (See article on next page.)

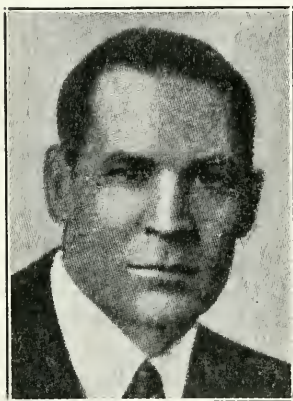
For a Wise Purpose

By ELDER ARCHIBALD F. BENNETT

OUT of a fullness of wisdom gained from a lifetime of close association with the Lord, the Prophet Nephi uttered this significant truth: "The Lord knoweth all things from the beginning; wherefore, he prepareth the way to accomplish all his works among the children of men; for behold, he hath all power unto the fulfilling of all his words."

No greater evidence of the correctness of this prophetic pronouncement can be found in all history than in the remarkable story of the keeping of records among all branches of the House of Israel, in all their generations.

When man was first placed upon the earth, the Father gave him instructions in the Gospel. It was the will of the Lord that this Gospel, in its fullness, should remain upon earth from the beginning to the end of time. In his fore-knowledge, however, He saw that through transgression, men would fall away from the truth, would lose the power of the Priesthood, the essential Gospel ordinances would remain unadministered during mortality to a great majority of mankind. Hence provision was made for Gospel truths to be taught the spirits of the dead in the spirit world after they had passed from mortality, and for ordinances to be administered in their behalf, vicariously, in temples of the Lord.



Elder Bennett

In order for these ordinances to be acceptably performed the dead must be adequately identified by name, date and place of birth, of marriage, and of death. Furthermore, that families might be united in the bonds of sealing in that perfect form of family organization which will prevail in the Celestial Kingdom, the parents, husband or wife, and children of each individual must be correctly ascertained.

To accomplish this great purpose, the Lord inspired His children in all ages and countries to keep careful and accurate records of their genealogies. To the average person who may know back to the names of his grandparents but nothing further of his family history, it might appear that very few records of families have been kept. This is decidedly not so. The more we examine the records of the past, the more convinced are we that the Lord, in His wisdom, knowing the end from the beginning, left no essential thing undone in the way of record keeping.

Remarkable as it is, among all the peoples in whose veins courses an admixture of the blood of Israel, records have been kept from earliest times. In the Bible we read that all the

Israelites were reckoned by genealogies, and several excerpts from the genealogies so religiously kept by the children of Israel are preserved in that sacred record. On occasions the Israelites assembled and "declared their pedigrees after their families, by the house of their fathers." Entering the promised land, after their period of sojourn in the wilderness, they were told, "The land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit." Since the blessings of the birthright, the right of temporal rule, of the Priesthood, and family inheritance, depended upon lineage, it is small wonder the Old Testament contains a wonderful store of genealogy.

When scattered into the four parts of the earth, the children of Israel carried with them the spirit of record keeping. Whenever the desire began to diminish, the prophets reminded them of the imperative nature of this command. A most clear-cut example of this is found in the admonitions of the Prophet Alma who lived among that portion of Israel settled, prior to the Christian era, in the land of America. Alma was not only a prophet, but the custodian of sacred records. As these had been handed down to him, so he passed them on to his son, Helaman, with this impressive injunction:

Genealogist

FROM one actively engaged in genealogical research comes this article showing God's purposes for inspiring His children to keep records and why Latter-day Saints seek after their dead. Elder Bennett was born at Dingle, Idaho, on March 17th, 1896. When he was three years old his parents moved to Canada, residing in Alberta at Magrath and Taber. Here and at Calgary he received his early education and began a career of school teaching. This was interrupted in 1916 when he enlisted in the Canadian Mounted Rifles to serve His Majesty's army in France with the Fort Garry Horse Unit. He returned to Canada in 1919, married Ann Ella Milner in 1921 and to them have been born two sons and three daughters. Moving to Salt Lake City, he attended the University of Utah, where he received a master of arts degree in 1926. He has been secretary of the Genealogical Society of Utah since 1928.

And now, my son Helaman, I command you that you take the records which have been entrusted with me . . . and keep a record of this people, according as I have done, upon the plates of Nephi, and keep all these things sacred which I have kept, even as I have kept them; for it is for a wise purpose that they are kept . . . Behold, it has been prophesied by our fathers, that they should be kept and handed down from one generation to another, and be kept even as I have kept them; for it

is for a wise purpose that they are kept. . . . Behold, it has been prophesied by our fathers, that they should be kept and handed down from one generation to another, and be kept and preserved by the hand of the Lord until they should go forth unto every nation, kindred, tongue, and people. . .

And the Lord God doth work by means to bring about his great and eternal purposes; and by very small means the Lord doth confound the wise and bringeth about the salvation of many souls. And now, it has hitherto been wisdom in God that these things should be preserved. . .

For he will fulfil all his promises which he shall make unto you, for he has fulfilled his promises which he has made unto our fathers. For he promised unto them that he would reserve these things for a wise purpose in him, that he might show forth his power unto future generations.

Undoubtedly other branches of scattered Israel have had

their prophets who equally impressed upon them the sacred nature of records handed down to them from the past, and the paramount necessity of their keeping records and handing them on to the generations to follow. During periods of transgression and consequent confusion, errors may have been inserted in some of these records; others undoubtedly were lost, at least temporarily. But despite these errors and losses, it is altogether marvellous what a wealth of records is still extant.

All the people who settled in the British Isles—whether Cymry or Britons of Wales, the Gaels of Ireland and Scotland, Saxons and Danes and Normans of England—had coursing through their veins the blood of the covenant people. In reality they were all of kindred stock, branches of the original people who moved northward in their migrations from the vicinity of the Black and Caspian Seas, the identical region where the Bible tells us the tribes of Israel were carried and dispersed in captivity. While known to us in the main as barbarians, these people came bringing with them records of their genealogy. Many of these ancestral accounts were preserved in that early day much as the Hawaiian and Maori people were taught to preserve their genealogy by memorizing painstakingly the names of their forefathers. Each tribe of the Anglo-Saxon kingdoms of England preserved a record of their chieftain's ancestry back to the great warrior king, Woden, and these were written down later and are preserved to our own day.

The Normans came in 1066. William the Conqueror, systematic ruler that he was, desired to acquire an exact knowledge of the possessions of the crown, and ascertain the number of land holders, the military strength of the country, and the best sources for an increase in the royal revenue. Therefore, he ordered that a survey should be made throughout the whole kingdom, and the Domesday Record was made and recorded. It forms one of the most ancient and authentic records of the inhabitants of England at that very early day. This was the first great English record to be published at the cost of the nation, and appeared in two folios, printed with type cast for the purpose. Ten years were required to put it through the press, and the printing was completed in 1783, nearly 700 years after the actual survey was made. Later supplementary records have been published, including a general introduction by Sir Henry Ellis in 1833. This record furnishes a commendable and substantial beginning for most of the genealogies in England.

Upon the death of those who held lands of the king, an enquiry was made before a jury appointed for the purpose, which was called an *Inquisition Post Mortem*. At this inquiry, evidence was brought forward to show exactly what land the deceased held at the time of his death, who was his next heir, and the latter's approximate age. Court records frequently contained genealogical data of families. Pipe rolls, the revenue accounts, gave the names of those paying assessments into the king's treasury. Later, wills of individuals were replete

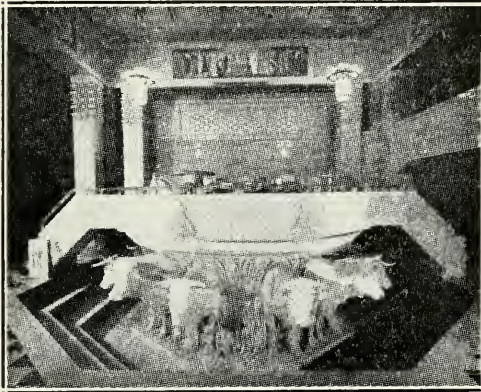
(Continued on page 203)

“Why Are They Baptized for the Dead?”

By Elder Arthur C. Porter

AT Easter, Christians the world over will pay tribute to the Saviour of mankind, our Lord Jesus Christ. With reverence they will commemorate His victory over the grave in which He became the first fruits of the resurrection. With thankfulness they will remember His atoning death whereby He vicariously gave His life that all men might receive forgiveness of their sins through obedience to His Gospel.

During the same month Latter-day Saints will also commemorate the 102nd anniversary of another important event. On April 3rd, 1836, an ancient prophet appeared to the modern



Baptismal Font in the Canadian Temple

*Where baptisms are performed by proxy
for the dead.*

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prophet Joseph Smith and restored to earth authority to perform a sacred work for the salvation of the dead. By it men may perform a vicarious service for those who have died in sin without having heard of the teachings of the Master that they, too, might enjoy the saving power of His Gospel.

It is evident that members of the early Christian Church were baptized for their dead. So familiar was the practice to them, Paul used it without further explanation to prove the doctrine of the resurrection. In his first letter to the

Corinthians he wrote: “Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?” (1 Corinthians 15: 29)

Dr. Edgar J. Goodspeed recasts this quotation in his modern translation of the New Testament to read: “Otherwise, what do people mean by having themselves baptized on behalf of their dead? If the dead rise not at all, why do they have themselves baptized on their behalf?”

Commenting on this particular passage, the Rev. J. J. Lias in *The Cambridge Bible for Schools* says:

“It would be impossible to notice one tithe of the explanations which have been proposed of it.” First among those he puts forth is “the natural and obvious explanation that the Apostle was here referring to a practice, prevalent in his day, of persons permitting themselves to be baptized on behalf of their dead relatives and friends. This interpretation is confirmed by the fact that Tertullian, in the third century, mentions such a practice as existing in his time.”

That baptism is an essential part of the Gospel is attested

by the New Testament and the teachings of the Saviour. Jesus answered Nicodemus: "Except a man be born of water and of the spirit he cannot enter into the kingdom of God." (John 3: 5) Here He likened baptism to a rebirth and said without it no man could even "see the kingdom of God." The only perfect individual the world has ever known, He Himself submitted to this simple ceremony that no man could be exempt from it. He instructed His chosen Apostles likewise, and on the day of Pentecost Peter said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." He had not the slightest intention that baptism should be limited to a few, but specified "every one of you." He repeated "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2: 37-39)

This being the case, what is to become of the countless throngs who have died without ever having the opportunity of hearing the teachings of Jesus Christ. Indeed we are told they constitute the vast majority of individuals who have lived upon the earth. What is to be the fate of hundreds of millions who have never even heard the name of the Man of Galilee, let alone enter into His baptism? Is a just and loving Creator, who "is no respecter of persons," going to condemn them eternally for something they could not help?

Many years ago there lived a prophet by the name of Isaiah, who was permitted to look into the future and see things which were to come. Most of his prophecies concerned the coming of the Messiah. On one occasion he saw in vision the abode of the spirits of men. In it were multitudes groping in darkness. In the very depth of their despair the Saviour came to their rescue. Giving utterance to his thoughts Isaiah prophesied "And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." (Isaiah 24: 22)

The prophecy was fulfilled seven hundred years later. During the interval when His body lay in the tomb, the Christ visited this prison house of spirits and preached His Gospel of redemption. As Peter says, "He went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah . . . that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter, 3 and 4)

Referring to Peter's quotation, Dummelow's Bible Commentary states: "The whole passage clearly means that Christ as a Spirit, preached to certain spirits who had been disobedient to the end of their earthly life. This preaching took place between His death and resurrection, and its purpose was that by hearing the Gospel these men might have an opportunity of repentance." (Page 1,046)

But how were those spirits who heard and accepted the Gospel of the Master in the spirit world to comply with the cardinal ordinance of baptism? Baptism is an earthly ordinance and is confined to earthly materials. For this reason the Lord instituted baptism for the dead, as spoken of by the

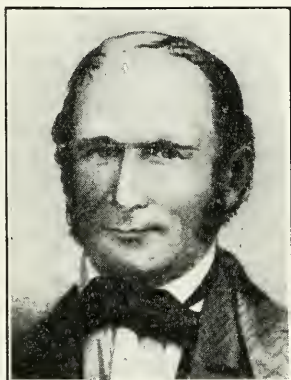
(Continued on page 204)

Pioneer Humour

By ELDER DANIEL HARRINGTON

NUMEROUS accounts are related of the humour of the late Heber C. Kimball. One that the writer now recalls is told by his son, J. Golden Kimball. It is stated by Golden that at one time his father had a very nice looking black horse, and being always earnest in the principle of tithing, President Kimball decided to turn the horse in on tithing. After deciding the matter, he said to Golden: "I want you boys to take that horse over to Bishop Hunter and turn it in before my soul crumples up!"

Another example of fine levity and wholesome wit is shown in the following illustration. In about the year 1865, President Brigham Young and his counsellors, as



Heber C. Kimball

was their custom, called all the Mormon members of the legislature and the bishops of the different wards in the territory in and around Salt Lake City to a meeting in the old Social Hall. On one of these well-remembered occasions President Young called on Bishop Edward Hunter, who was the Presiding Bishop of the Church, to give an account of his stewardship. The good-natured bishop proceeded, among other things, to give a biographical sketch of his life. He recounted that he had been born and reared in Chester County, Pennsylvania. After he sat down, Bishop Woolley

was then called on, and he too stated that he had been born in Chester County, Pennsylvania. After Bishop Woolley sat down, Bishop Weiler reported, and he also was pleased to say that he was born in Chester County, Pennsylvania, and was getting along well with his ward. Bishop Evans of Lehi then stated that he had one of the best wards in the Church and was very proud that he too was born in Chester County, Pennsylvania. After Bishop Evans, Bishop L. E. Harrington of American Fork was called to report. He stated that he was getting along first rate with his ward and couldn't account for it in any other way unless it was because once when he was a boy, he passed through Chester County, Pennsylvania.

Perhaps it was the Pioneer humour which lightened Pioneer hardships—and we who follow the Pioneers are glad for the leaven which they developed.

THURSDAY, MARCH 31, 1938.

EDITORIAL

Each Has a Mission to Fill

THE light of the restored Gospel has been flickering in Europe since the first converts were baptized in 1837. Missionaries and local members have worked together faithfully since that time to save the light and spread its glow. The situation presents a most thrilling challenge to each member. Because numbers are often few the importance of each individual is increased, and a greater responsibility rests upon each one. Whether he wills it or not, the individual is first, and all the time he is his own strongest defence for the Gospel. Nothing he can say will ever go further than what he is. Words which do not harmonize with deeds become as sounding brass and a tinkling symbol.

A Personal Measuring Stick

EVERY member should be vitally interested in just what part he, personally, is playing in the Latter-day Saint drama. A little exercise in self analysis is always helpful to each of us. Here are ten points which may serve as a personal measuring stick. Let each be his own judge and keep his own score.

1. *The true Latter-day Saint has a testimony* of the truth of the principles of the Gospel. He has proved their worth through personal application. He is willing to build his life on the principles he professes to believe and thus he enjoys a "living" testimony.

2. *He pays his tithing.* Be his income large or small one-tenth of it goes to the Lord. He is unwilling to share the benefits of the Church without paying his share. He is willing to sacrifice for a great cause.

Keeps Word of Wisdom

3. *He keeps the Word of Wisdom.* He does not make excuses for not keeping it. He lives up to its teachings because he knows it is the law of the Church and that it is for his personal benefit. He has reverence for the sacred bodily tabernacle God has given him.

4. *He wins and holds the confidence of all he deals with by paying his debts.* No real Latter-day Saint expects something for nothing. He wins happiness through learning to live within his means. A conscientious Latter-day Saint is not willing that the Church's reputation should suffer because of his carelessness.

5. *He is willing to serve.* Without pay, and free from vain ambition, he stands ready to serve in any capacity to which he may be called—high or low. He is just as willing to step down from his position when conditions call for a change of leadership. He gives freely of the talents which God has blessed him with when called upon by those in authority.

Promotes Good Will and Harmony

6. *He promotes good will and harmony among his fellows.* He does not originate, or spread gossip. He does not carry grudges, but takes the initiative in the divine way to peace which is through repentance and forgiveness. His personal pride does not stand in the way of good fellowship.

7. *He co-operates with others.* He realizes that progress comes through co-operation—not through obstruction. He is willing to sacrifice self to the good of the group and work with those who have the responsibility to lead.

8. *He is a good follower.* He supports those in authority from the highest to the lowest not only in word, but in action. Ambition to be a leader does not poison him against present leadership. He recognizes that the way to leadership is through faithfulness in the little things first.

Open Minded, Free from Prejudice

9. *He is open minded, free from prejudice,* and manifests a willingness to learn. He is not bound by traditions, but is willing at all times to adjust to new conditions. He does not resist progress.

10. *He is sincere.* No Pharasaic motives prompt his prayers, his giving, or his good deeds. His offerings are not motivated by hope of reward, but by a desire to do good. He prays and works earnestly for the progress of the Kingdom of God on earth.

A Light Set on a Hill

THESE ten characteristics, manifested in the daily conduct of any church membership, would create an organization which would indeed be as a light set on a hill. Such a membership would become the strongest missionary force on earth. We have not all been called to leave our homes to preach the Gospel in foreign lands, but we are all nevertheless filling a mission whether we know it or not. May the Lord help us to fill it honourably so that the light of the restored Gospel may shine more brightly in our native land.

—GUSTIVE O. LARSON,
President, Swedish Mission

Talks on Doctrine

By ELDER MATTHIAS F. COWLEY

SALVATION FOR THE DEAD

REVELATION, history, reason and tradition bare witness that God is no respecter of persons, and is perfectly just in all of His dealings with the children of men. He has provided for all a plan of salvation to redeem us from the death of the body. By that sacrificial offering of Christ and our obedience to certain laws and ordinances, we are redeemed from our own sins.

"Except a man be born of water and of the spirit he cannot enter into the Kingdom of God," was the teaching of our Lord, and exemplified by His own obedience.

Our Heavenly Father has sent into this world millions of His children at periods of time when the Gospel was not on the earth, and no one was authorized to officiate in baptism and confirmation. They could not be born of water and of the Spirit while in the flesh and certainly not while their bodies were in the grave.

God, then, being just and no respecter of persons, must of necessity provide for their acceptance of the Gospel in the spirit. We read in the books of St. John and St. Peter that Jesus went and preached to the "Spirits in Prison" whose bodies were in the grave. Paul tells us of the ordinance of baptism being administered vicariously for the dead: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (1 Corinthians 15: 29)

Vicarious service for the dead should not be difficult to accept when we remember that the very atonement of Christ was vicarious. He died for all; the dead, the living and those yet to live upon the earth.

That the ancient Saints long after the crucifixion of the Saviour practised baptism for the dead, there should be little doubt. In *The Atlantic Monthly* reference is made to a Greek manuscript, in which Kallikrates in a letter addressed to the Apostle Paul, expressly states that the Apostle Peter authorized him to have baptism performed for his parents who were dead.

In the Scriptures there is no distinction made between the living and the dead as to the application of the Gospel. The Latter-day Saints do not practice this or any other ordinance because the ancient Saints did, but because God by new revelation has commanded it.

In the message delivered by the Angel Moroni, Joseph Smith was told that the day was near at hand when Elijah, the Prophet, would come and restore to the earth the keys of the sealing power and baptism for the dead. On April 3rd, 1836, Elijah came to the Kirtland Temple, and fulfilled the statement of Moroni and the Prophecy of Malachi recorded in the last chapter of the Old Testament.

FOR A WISE PURPOSE*(Concluded from page 196)*

with their records of family relationships. Priceless records were kept by religious fathers, many of which are being printed by various record societies in Great Britain.

In 1538 came the first order for parish ministers to keep a register of christenings, marriages, and burials within their parishes. Not all observed this first command, but in 1558 a more explicit ruling was made and enforced. The parish registers are a mine of information, helpful in tracing the rank and file of the people. They are almost the chief source for carrying back the pedigrees of the commoners ranking below the landed gentry, the nobility, and the royal families. Churches other than the established Church of England kept their non-conformist or non-parochial registers. These have been gathered in Somerset House, where they may be searched. The parish registers remain in the custody of the local clergy.

Taking effect July 1st, 1837, almost coincident with the arrival of the first Latter-day Saint missionaries in Great Britain with their message of the restored Gospel, the British Government issued an order that all births, marriages and deaths occurring in England and Wales should be officially registered. These records are also kept at Somerset House, and are invaluable in genealogical research.

Beginning in 1801, a decennial census was taken of the families residing in England and Wales. It is regrettable that the first four of these covering the years 1801 to 1831 have been destroyed. Those for 1841 and 1851, however, are preserved, and upon consultation yield important genealogical facts. The 1851 census is especially helpful in that it gives the name of the exact parish where the father, the mother, and each of the children listed in the census, were born—indispensable facts in beginning genealogical research.

A wide-spread and growing interest in the preservation, printing, indexing, and making available of these and other records is discernable on every hand. Numerous genealogical, archaeological, and antiquarian societies have been formed which issue, as a rule, annual published volumes.

Latter-day Saints now living in Great Britain should prepare themselves to take advantage of the marvellous preparations the Lord has made. They should learn to use these records of inestimable value. It may require thought and hard study and repeated practice and activity, but surely this is worth while. No greater mission could come to any individual in all the world than to seek out the records of his forefathers, and see that the saving ordinances of the Gospel are administered in their behalf.

This is the Lord's work and He will aid us in achieving full success if we will seek knowledge of our forefathers "by study and also by faith." The Lord does not command us to do anything for which He has not prepared the way that we may accomplish it. For a wise purpose the records of the past have been kept and preserved. For a wise purpose they are available today and will be preserved to the end of time, if we do our part well. Thus shall "the purposes of the Lord roll forth until all the promises of the Lord have been fulfilled."

"WHY ARE THEY BAPTIZED FOR THE DEAD?"

(Concluded from page 198)

Apostle Paul. By proxy men and women were permitted to be baptized in behalf of those who had gone before, and the baptism was accepted as efficacious. No Christian believing in the atonement of Jesus Christ and its universal application could question the right of the Master to authorize a vicarious service for one of His ordinances.

Malachi, the last writer of the Old Testament, predicted a day when Elijah the prophet should come to earth and "turn the heart of the children to their fathers." It was this same Elijah who appeared to the prophet Joseph Smith in the Temple at Kirtland, Ohio, in April, 1836. He committed the keys and authority for the re-establishing of this ancient practice in the dispensation of the fullness of times.

For the same reason members of the early Church were baptized for their dead. members of the Church of Jesus Christ of Latter-day Saints go into their Temples and perform this vicarious service. In the divine plan all may partake of the Gospel of Christ and benefit from His sacrifice on Calvary.

Browsings in Brief . . .

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THE soul is dyed with the colour of its leisure thoughts.

* * *

ALL wickedness is weakness.

* * *

VICE and vigour have nothing in common.

* * *

NOTHING is necessary that is wrong.

* * *

EVERY circumstance in life is either a challenge to greater effort or an occasion for despair.

* * *

EVERYTHING in the world is moved by an inner urge to become something greater than it is.

* * *

A MOST important truth about a man is that he has been entrusted with himself, capable of dismal failure or of high adventure.

—Authors Unknown

News of the Church in the World

BEGINNING a tour of the European Missions, President Richard R. Lyman left London Tuesday,



President
Lyman

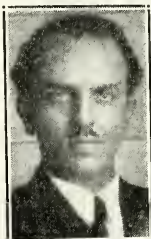
March 29th, for The Hague, Holland. Accompanying him are his wife, Sister Amy Brown Lyman, and their granddaughter, Amy Kathryn Lyman. Their tour will last two-and-a-half months and extend into nine missions of the Church on the Continent. Beginning with the Netherlands they will visit the French, Swiss - Austrian,

Czechoslovakian, West German, East German, Danish, Swedish and Norwegian Missions, where they will confer with mission authorities and attend various meetings. From May 17th to 25th they will attend a conference of European mission presidents and their wives to be held at Copenhagen, Denmark. They expect to return to Britain about the middle of June.

M.I.A. WORK is progressing well in Oahu Stake it was recently reported by Y.M.M.I.A. General Superintendent George Q. Morris upon his return from a visit to Hawaii. With headquarters in Honolulu the stake is well organized for activity in the Mutual organization. Elder Morris, accompanied by Sister Morris, and by Elder Rex W. Williams and his wife, Sister Helen S. Williams, made the journey to participate in the convention of Oahu Stake. Sister Williams is first counsellor in the Y.W.M.I.A. general presidency.

WELSHMEN of Salt Lake City pledged support to the Welsh National Museum in its campaign to raise funds for the construction of an American wing at a recent St. David's Day banquet. Elder Henry H. Blood, governor of Utah, was a speaker at the banquet which was under the direction of Elder John James, president of the Salt Lake Cambrian Society.

GUEST ARTIST at the Utah State Institute of Fine Arts on the opening of its Thirty-sixth Annual Exhibit, Saturday, March 5th, was



Elder
Schreiner

Elder Alexander Schreiner, University of California, Los Angeles, and Tabernacle organist. Augmented by forty musicians of the Utah State Sinfonietta, the concert was given in the Tabernacle. A former Utahn, Elder Schreiner has established himself as

one of America's front rank organists and is receiving praise and recognition at the University of California.

THE TABERNACLE in Salt Lake City will be the scene of the One Hundred and Eighth Annual Conference of the Church, to convene on Sunday, April 3rd. Thousands of people representing stakes and missions from far and near will gather to Temple Square to be in attendance at this general conference held each Spring. Others will listen to the services by radio as they are broadcast. Sessions will continue on Monday, April 4th, and Wednesday, April 6th.

RECENTLY APPOINTED president of the Salt Lake Tabernacle Choir was Elder Lester F. Hewlett, Salt Lake City Church leader and business man. As president of the choir he will control the business matters of the organization and manage its activities. Elder Hewlett filled a mission to Great Britain and has been active in Church circles for many years.

RESIDENCE and printing office of Elder John Taylor in Nauvoo, Illinois, was recently purchased by Elder Wilford C. Wood of Woods Cross, Utah. The property, which housed the old *Nauvoo Neighbour*, has not been used for some time, but is reported in excellent condition.

News of Current Interest

OWLS were found to be "not guilty" of the villainous acts ascribed to them. This decision, recently made by the British Trust for Ornithology in London, climaxed the wordy warfare which has been carried on for years as to whether the little owl was a destructive rascal or a relatively harmless and beneficial bird. The Trust's painstaking study of the behaviour of the owl found that it had been falsely accused. Instead of being harmful or destructive owls are very useful. Their diet in general consists of rats, mice, and several kinds of insects.

LIBRARY USERS in Denver, Colorado, are getting curb service with the inauguration of the "travelling library" system recently put into use there. A special car, fitted with shelves to hold 1,500 books, is travelling around the city to bring the books to the people. A bell on the car heralds the library's approach, and people wanting a book run out to the curb, stop the library and select the books they want. Should this travelling librarian find business good, more libraries are sure to take to the road.

THE UNITED STATES is having its picture taken by the Agricultural Adjustment Administration. For the past nine months eight aerial mapping companies, working under the AAA, have been flying over the western part of the States taking pictures. All pictures are taken at an altitude of 13,000 feet by cameramen with high-speed, single-lens cameras. These pictures are all

pieced together like a jig-saw puzzle to form a picture of every mile of the area covered. Similar work is being done in different parts of the country and when completed all farm lands, mountains, ranges and forests of the country will be photographed.

JAIL TERMS for company officers and managers who force men to work on Sunday were recently approved by the House of Commons of Ottawa, Canada. The bill is expected to have general application throughout Canada. People who have the desire will now be given full opportunity to spend Sunday in rest and worship and will be free from week-day cares.

INDIAN CHIEF Chency Garlow of Canada in a recent powwow held near Montreal advised all of his followers to avoid the ways of white men. White men's ways lead only to strife and trouble according to the leader. "Let us stay together; let us govern ourselves in our own way, the way of our fathers, which we know is the right way," he emphatically stated.

FUTURE Atlantic liners will be streamlined, glass-enclosed speedboats capable of making the trip from New York to Southampton in 3½ days. The wonder ship was recently outlined, and its realization is not expected to be very far hence. Air in the enclosed vessel would be conditioned, and temperatures would be regulated according to the weather.

MANCHESTER DISTRICT CONFERENCE NOTICE

MANCHESTER District conference will be held on Sunday, April 3rd, at Rochdale. Morning session will be held in the branch chapel on Lower Sheriff Street, beginning at 11 a.m. Afternoon and evening sessions will commence at 2.30 and 6.0 p.m. in Rochdale Town Hall. President Hugh B. Brown will be in attendance.

Hull District conference is next on the spring conference schedule, to be held Sunday, April 10th, in Hull Branch Chapel, Wellington Lane and Berkley Street, Hull.

LEEDS DISTRICT CONFERENCE

LEEDS District conference sessions were held Sunday March 26th, in Bradford Branch Chapel under the supervision of President Hugh B. Brown and Sister Zina Card Brown, British Mission authorities. Approximately 280 people were in attendance at the evening meeting, 48 of whom were non-members.

President Brown, Bishop Henry M. Taggart, supervising elder, Brother Thomas Ledgard, Elders Norman E. Weston, D. Maxwell Butler, Lowell M. Durham, Richard P. Evans and A. Burt Keddington were speakers at the evening session. The meeting was conducted by Brother Herbert Walker, district president.

Speakers at the afternoon meeting were President Brown, Brothers Herbert Walker and Reginald Brown, Elders Thornton Y. Booth, Carlos A. Phillips, Marvin F. Clark, Norman J. Welker, Donald L. Johnson, Boyd W. Woodward, Paul C. Palmer, Ivan D. Voorhees and Alton

D. Merrill. Brother Thomas I. Watkins conducted the session.

At the morning session, conducted by Brother C. J. Harrison, speakers were President Brown, Sister Brown, Elders Edwin H. Lauber, H. Hooper Mortensen and Fred H. Thompson, Sisters Clara Evans, Zina Lou Brown, Lucy Ripley, Mary V. Smith and Mabel Robertson and Brothers Thomas I. Watkins and George H. Smith.

Musical numbers presented during the conference included selections from Leeds District Choir; the Millennial Chorus; Leeds District Quartette, consisting of Brother and Sister Fred Laycock of Leeds Branch, Brother Fred Laycock of Batley Branch and Sister Florence Dennis; Miss Mildred Gledhill, a vocal solo; and the Millennial Chorus Quartette, consisting of Elders Richard P. Evans, Lowell M. Durham, Clyde L. Barraclough and Robert B. Buchanan.

From the Mission Field

Releases—

Elder O. Clifford Merrill, who has laboured in Nottingham and Manchester Districts and as supervising elder of the latter, and in the Millennial Chorus, of which he was president, was honourably released Friday, March 25th, to return to his home in Safford, Arizona.

Elder Wilford A. Kowallis, who laboured in the Swiss-German Mission for 16 months and in the Manchester and London Districts for the past 13 months, was honourably released Thursday, March 31st, to return to his home in Logan, Utah.

Appointments—

Elder Benjamin H. Glade was appointed supervising elder of Manchester District on Friday, March 25th.

Elder Blaine D. Parkinson was appointed supervising elder of Birmingham District on Tuesday, March 29th.

Doings in the Districts—

BIRMINGHAM—Handsworth Branch

M.I.A. sponsored a dance, Saturday, March 12th, in Handsworth Branch Chapel. The dance, which attracted more than 120 people, was under the direction of Brothers Ronald Haddleton and Albert Rhodes. Refreshments were served during the evening by Relief Society members of the branch. Music was provided by Mr. Bert Elvis and his band.

LEEDS—Leeds Branch Primary conference was recently held in the branch hall under the direction of Primary Mother Bertha Farrell. Speakers during the meeting included Sister Clara Evans, district Primary supervisor; Brother Herbert Walker, district president; Bishop Henry M. Taggart, supervising elder; Elder Donald L. Johnson; and Brother Samuel Mitchell, branch president.

A concert was presented by Relief Society members of Leeds Branch, Wednesday, March 16th. Numbers on the programme were: a play, presented by the Relief Society

members; songs and dance, by the Hilly Billy Band from Bradford; and a sketch by members of Bradford Branch. Refreshments were served to climax the evening.

M Men and Gleaner Girls of Leeds Branch held their annual banquet on Saturday, March 19th, in the branch hall. Organization leaders were assisted by Elder Donald L. Johnson in the arrangements for the party. Bishop Henry M. Taggart, supervising elder, was toast-master and Elder Alton D. Merrill was master of ceremonies during the evening. Entertainment was provided by the district quartette consisting of Sisters Florence Dennis and Kate Laycock and Brothers Fred Laycock of Batley Branch and Fred Laycock of Leeds Branch. Other numbers included a vocal solo by Miss Mildred Gledhill and a musical selection by Brothers Stanley Rawnsley and George Pitts, Elder M. Floyd Clark and Sister Hilda Sullivan. Dance music was provided by Elder Thornton Y. Booth, Brother Stanley Robertshaw and Mr. Sylvanus Rushworth.

Re-organization of Bradford Branch presidency took place Sunday, March 20th, under the direction of District President Herbert Walker. Brother Alan Jennings was sustained president, with Brothers George Pitts and William Newsome as counsellors.

Clayton Branch presidency was re-organized Sunday, March 20th, under the supervision of Brothers Thomas I. Watkins and John C. Harrison of the district presidency. Brother Thomas D. Ledgard was made president, with Brothers Cyril Warnes and Arthur Warnes as first and second counsellors, respectively.

Bradford Branch Relief Society held a social on Thursday, March 17th, under the supervision of President Clara Evans and Sisters Mary

Tiddswell and Ruth Schofield, counsellors. The programme consisted of songs, poems and games. Refreshments were served by Sisters Marion Dobson and Ethel Bradbrook.

A special programme commemorating the inauguration of the Relief Society Organization was held Sunday, March 20th, in Bradford Branch Hall. Those taking part during the meeting were Sisters Mary Stock, Gladys Kimberley and Clara Evans and Brother John W. Bradbury.

LIVERPOOL—On Saturday, March 12th, the Relief Society of Nelson Branch holds its annual party with more than 50 people in attendance. Games, songs and dances were enjoyed by those present.

A Primary social was held on Saturday, March 19th, at Preston Branch Hall. The party was sponsored by the recreation committee of the branch, assisted by Sister Bessie Corless, Primary Mother, and Brother William Scott.

NOTTINGHAM—On Sunday, March 13th, Supervising Elder M. Warner Murphy addressed the Central Adult School of Leicester. His subject was "The Church and How it Functions."

SHEFFIELD—Sheffield District M Men and Gleaner Girls held their annual banquet on Saturday, March 19th, at the Lyceum restaurant in Doncaster. The party, which was under the direction of Sister Lillian Clark and Brother John Holton, district Y.W.M.I.A. and Y.M.M.I.A. supervisors, respectively, attracted more than 75 people. Toasts were given by Sister Muriel Holton and Brothers John Snow and John Holton, Jr. John Holton acted as master of ceremonies.

DEATHS

CHENERY—Funeral services for Sister Anna Chenery of Lowestoft Branch were conducted Tuesday, March 1st, under the direction of Elder Richard B. Mendenhall. Interment took place in Oulton Churchyard, and the grave was dedicated by Elder Francis A. Patterson.

THORLEY—On Monday, March 14th, the funeral of Mr. John William Thorley was held in the Nelson cemetery, under the direction of Elder William W. Rainey. Elder Roscoe G. Booth was speaker at the service, while Elder Coe R. Larkin dedicated the grave.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
13, Wellington Street.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
‡L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Trades Hall,
Scotch Street.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
*L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
66a, South Quay.
- Grimsbay:**
Thriitt Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
22, Doggett Road,
Catori, S.E.6.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Chapel,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Str.
- North Walsham:**
Enquire:
32, Norwich Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Portsmouth:**
Pimco Hall,
Heidelberg Road,
Southsea.
- Preston, Lancs:**
L. D. S. Hall,
7, Lords Walk,
Off North Road.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
*Scott Rooms,
Boosebeck Road,
Skelton Green.
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station.

*—6.00 p.m. †—7.00 p.m. §—6.15 p.m. †—2.30 p.m.

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